UNITY

Freedom, Fellowship and Character in Religion.

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UNITY.

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Ten weeks ten cents. UNITY will be sent ten weeks on trial to a new name for ten cents. Subscribers are invited to send lists of trial names. We offer liberal premiums for any number of trial subscriptions from one up; particulars sent on application.

Editorial.

DID you read the advertisement of the "Tower Hill Pleasure Company," in last week's issue? Who knows where the man is, or perhaps more likely the woman, who will build, or help to build, that summer-time hotel spoken of in the advertisement?

THE Unitarian church, of Oakland, Cal., has put out a second volume of "Borrowings," similar to that of last year. Eighty-nine pages of quotations. Neatly bound with silver and gold decorations for seventy-five cents. Copies are for sale at UNITY office.

OUR readers will note with peculiar pathos the two book reviews in our last issue credited to "H. D. M." We shall miss the willing support of the fertile pen of Mr. Maxson in the editorial sanctum, and our readers will miss his wise words in many homes.

THE chrysanthemum, which used to be counted one of the commoner specimens of the floral kingdom, has come to be one of Fashion's favorites, vying for popular favor with the choicest productions of the rose family and the delicate Roman hyacinth. Its growth affords a wonderful illustration of the law of evolution. It is said to have begun its career as a mere field-daisy in Japan, from which beginning it has reached its present state of development, that numbers 3,000 varieties. The fineness of the flower has kept pace with this growth in variety, and its delicate but effective beauty strikes us anew every time we see a cluster of these mammoth but exquisite products of the florist's art.

"WHO was Governor Wise?" the school children ask. "The man who, as Governor of Virginia, sanctioned the hanging of John Brown," is the only reply. How stern, inevitable and divine are the final decisions of history, was the thought suggested by the memorial meeting, held in Chicago on the anniversary of John Brown's death, and reported in our columns elsewhere.

CHRISTMAS time is hard upon us, the blessed time of giving. In giving, give wisely, and in looking around for the right thing to give to the earnest, and particularly to the grief-laden friend, think of the little book of "Comfortings," compiled for the benefit of just such, by our lamented friend, Judson Fisher, published last spring by C. H. Kerr & Co. One may look far before finding as much consolation for a dollar.

THE visit of Edwin Arnold to this country as a lecturer, we welcome, not only for the literary delights he brings, but for its religious significance. When Sir William Jones founded the Asiatic Society and began that work which has opened to the western mind the treasures of the east, he inaugurated a work that, in its influence on modern religious thought, is second in its importance only to the work of Charles Darwin. To realize that there was a "Light of Asia" as well as a "Light of Judea" is to break the walls of dogmatism, and lift religion out of provincialism into the universality which belongs to it.

"LOVE and Loyalty: A Chorus of Faith," is the title of a little Christmas offering which All Souls Church has prepared for its friends. It contains some twenty-one pieces of verse, all written by members of its own church and congregation. The church presents a copy to each home in the parish. Friends wishing to use them for further gifts can obtain them at twenty-five cents each, or six for a dollar, by applying to Mrs. Lackersteen, at the church, or at UNITY, 175 Dearborn Street. The *minor* poem with a friend's face and voice back of it sometimes carries with it *major* comfort and pleasure.

THE American Institute of Sacred Literature is to hold a meeting in Farwell Hall, Chicago, Dec. 18–21, beginning with Friday evening; having two sessions Saturday, one Sunday afternoon at four o'clock and two sessions Monday. The instructors and lecturers make a long list, including the leading "D.D.'s" of the orthodox church, among whom we find such names as President Harper of the Chicago University, and President Roberts of Lake Forest University. Professor Harper writes: "We are going to try to illumine the darkness which surrounds Isaiah, Jeremiah and Ezekiel. I feel sure that this work means progress, and that it will have your help." Certainly, a careful study of these books, as literature, must help, and we commend the Institute to all our readers who may be able to follow it either by attendance or by reports.

YEAR by year, men of all creeds and sects are coming to see that the bonds of union these impose are slight and temporary compared to the spirit of fellowship arising from emulation in right-doing. Our venerable friend and leader, Dr. Bartol, is one whose public life and work have taught the world to see this in a unique and forcible way. He contributes an article to the last number of the *Arena*, on "Faith in God as a Personal Equation," in which he shows the similar mental processes ruling men like the German thinker, Kant, the modern thinker, Darwin, and the practical man of affairs, Abraham Lincoln, in the main conclusions each reached concerning man's relation to the universe and to his fellow-men. With each it was, Do your duty.

WE read in one of our orthodox exchanges that Bridgeport, Conn., has a suicide club, that the organization is founded on the principles of avowed unbelief in God and the future life. Every member is pledged to take his own life, and seventeen suicides have been already committed, the remaining membership numbering only two. The story is decidedly sensational, and if true will arouse little sympathy for the chief victims of the enterprise. Neither will it, as our Methodist neighbor seems to think, tend to show the necessary connection between religious unbelief and pessimistic doubt or depreciation of the present life. Such a club if it exists is a sorry reminder of the egotistic display some people like to make of their fancied misery.

THE subject of Hypnotism seems to vie with the Labor Problem in public interest. Fiction has more than once found a motive in the hypnotic art, but we do not remember that it has ever been used in more rational fashion than in a story by Helen Campbell that appears in the last number of the *Arena*. Usually we are made to see only the evil uses which this peculiar power can serve, but Miss Campbell treats her theme in a manner meant to show that these evil uses are but incidental, and that the true end of Hypnotism is purely beneficent. One human will, set upon a false and mischievous purpose, is overcome by similar tactics, by another bent on the moral rescue of the erring one. The story also teaches the other side of the heredity dogma, too often overlooked, that an inherited trait or quality of an injurious nature may be overcome.

THE Madison Ave. Presbyterian Church of New York had a commission to investigate the "dry rot" condition of its own society and other churches. After due deliberation the commission reported both on the condition and on the remedy. The following sentence is significant:

> "A healthful religious condition, as well as a healthful social condition, demands that the rich and poor should meet together. To separate them in churches is fatal to the best spiritual interests of both. We will have to fight our way back to the simplicity and earnestness and faith of the early church."

As the first step in this direction, it recommends making its pews free to all. We agree with a city paper that this is the "kind of revision which the fashionable church needs." Once they begin to revise on this line other revisions will follow.

WE have just seen Morse's bust of Columbus, an admirable bit of a poem in plaster. The head is perched on what might be the prow of his boat, around which is inscribed Lowell's line,

> "My heart flies on before me as I sail."

The head, wearing the slouched hat of a sailor, is poised in the attitude of one studying the distant horizon line. There is an admirable vitality in the face. We would like to see some energetic dealer thrust ten thousand of these little heads on the Christmas market. It would make an admirable souvenir for the World's Fair. Along with Columbus comes the larger and more serious study of the head of Abraham Lincoln "In War Time." The features, like the man, must be studied deliberately. The work shows loving care and reflect the spirit of inflexibility and determination, too often left out of the Abraham Lincoln portraits, as it is left out of the popular and superficial estimate of the man. Both of these may be ordered through Orrin S. Goan, 50 South Desplaines St. Chicago; the first for three dollars, the latter for five.

Fortitude.

This is a grim old pagan virtue much needed in these days. Our privileged youth are in danger of having all hardihood cultivated out of them. They need to be taught resistance and the soul's defiance to matter. The life within should be trained to grapple with things without. Early, often and late, should the lesson be taught our children. Not the easy thing, but the right thing is the thing to do. Thus, life will be disarmed of three-fourths of its terror, petty annoyances will be put to flight and our youth will be shamed out of the whining habit. What right has the one, who enters into the peace others have fought for, to beg off from disagreeable things? The things one does not like to do whatever else goes undone, should be done. The pleasant, easy thing one so likes to do is the thing to renounce, to despise. The story of the Spartan youth, who stood unmoved while the young wolf, stolen and concealed under his mantle, was clawing out his vitals, should have application to the youth of to-day. Out of it should spring the fortitude that would make forbearance in the interest of higher things, if not easy, still welcome. Christianity does ill when it concedes the stalwart virtues to paganism, and arrogates to itself only the soft virtues of patience, submission. Too little has been said and felt concerning the splendid triumph of human will on Calvary, the defiance to suffering on the part of a sensitive nature. Spirituality, if anything, implies a power to resist. It is a force that overcomes. Ungracious is the life that has not the power of continuance. Nothing but a mastery of the grind of drudgery will put an edge upon conscience that will last. This thought ought to reconcile us to the cold weather that is upon us

and fit us for the storms that will strike us. We want a winter religion that is equal to the trials of the barometer. Now is the time to manufacture our own climate and he who has not yet found the secret is a poor unfortunate. What is the gospel of the snowball? The blizzard, even, is an apostle of the higher life. For the rest of this editorial, read Emerson's "Titmouse" once more.

Law and Miracle in Religion.

The contrast between the old and new religion is well defined in the terms "Law" and "Miracle." The first describes a form of religious faith just dawning on the minds of men, but faintly perceived as yet, in its entire logical merit, even by the most pronounced rationalists. The second prescribes a creed based on the thought of the supernatural, and having, in its earliest stages, and to large degree in its latest, fear for its most active outcome and motive of expression. The scientists tell us bluntly that religion springs from fear, the desire to placate the unknown and mysterious forces which govern the universe, controlling and threatening man; and certainly the religious ceremonies of our savage ancestry seem to establish the proposition. This servile spirit is seen only too plainly in many forms of modern worship; the underlying thought of evangelical Christianity, man's fall and redemption through Christ, being a very vivid presentation of this sentiment of fear, giving rise to a theological scheme of repentance and salvation that Dr. Thomas used well to characterize as the "commercial."

The religion of miracle can inspire only the worship of fear. This worship may be modified with sentiments of a different order, with some degree of true love and reverence and aspiration towards perfection, but the main motive remains, that which springs from the soul's alarm in the presence of powers it must obey but can not understand, which seem subject to no natural law and only the result of an arbitrary will. The religion of miracle is one which raises the casual, the unexpected, the wilful action of deity, which may also be the harmful and even malicious, above the orderly and the known. It elevates the accidental above the natural; and man's worship of the powers that deal in this unruly fashion must correspond to the nature of that being towards whom his prayers and sacrifices are addressed.

It is impossible to estimate the harm that has been unconsciously perpetuated by the world's long acceptance of this false and dangerous thought of religion, the reactive effects arising from it against a true and fearless intelligence in every department of mental and practical activity. The entire realm of the natural has become discredited with all power, not only to evoke religious feeling, but to offer any motive of high achievement to man. Morals as well as religion has dwelt under this shadow of the supernatural, and theories respecting the conduct of life have been hopelessly entangled with prevailing theological creeds and dogmas. We have been taught that as religion is dependent on the miraculous element, so is ethics. Ideas like these are rapidly disappearing in the present day, but by degrees only, so that many of the effects of a mistaken belief and method of thought remain long after the belief itself is rejected.

The religion of law is otherwise and better described as Natural Religion. To the majority these words have a cold and abstract sound, and it is given as yet to but a very few to see the measure of spiritual aspiration and content they contain; requiring no interposition of a miracle-working Providence, no thunders of Sinai, or raising of a dead Lazarus to help establish its claims to authority.

At first, popular imagination is chilled at the thought of a religion that bases itself only on the known instincts of the heart, that finds its deepest problems in the practical issues of life, and aims to raise the present life to the highest plane of worthy happiness and a true self-development, while it concerns itself comparatively little with future, unknown states of being, yet to be revealed. Yet, it must be noted that those who still cling to the religion of miracle, are, practically, more active believers in the religion of law. Daily, that which is near and known, tested and understood, grows in human appreciation, for the higher as well as lower uses of man. The religion of law teaches that not only the safety but the beauty of the system in which we live, lies in the orderly progression of seasons and events everywhere seen. That is a more marvelous solar system in which no Joshua has power to command its chief luminary to stand still, a better Christianity which makes no demands upon its chief representative for a witchcraft power that can turn water into wine and feed a thousand with a few baskets of bread. The religion of law teaches us the value of to-day, not decrying the past since that has helped make the present what it is, but not tamely subjecting ourselves to it. For the religion of law, it should be remembered, is not only concerned with a few broad principles respecting the origin of man, and the rights of individual reason; its main lesson lies in the elevation of common daily experience to the plane of high moral trust and endeavor. The term, experience, has been cheapened and distorted from its true meaning by the belittling use made of it by some of the philosophers, who try to limit it to mere sense-knowledge. It can not justly be so limited, but is commensurate with human consciousness, all those hopes, longings, aspirations and beliefs which the intuitionalist thinks to prove better, to derive from some supernatural source. The term, experience thus defined, there is nothing to dread in a philosophy or religion based on scientific experiment and result. There is as little need as there is room for miracle in this conception of religion. The old thought of the supernatural, which possessed some power of romantic illusion in mediæval days, shows like cheap and tawdry tinsel in the light of to-day. The religious believer of the modern era has no more use for it than the grown man has for the toys of his boyhood.

Lowell has spoken with beautiful completeness on this subject in "The Cathedral," showing us how much of the truth and inspiration of the newer thought of religion is covered up with useless wrappings in the old, "missed in the commonplace of miracle;" and how the springs of religious trust and worship must remain as long as the human heart is alive; how nature is

> "Herself the source whence all tradition sprang,
> Herself at once both labyrinth and clew."

C. P. W.

"His Soul Goes Marching On."

[The following communication reaches us too late to be placed, as it properly should be, in our Contributed Department, and to avoid the fault of untimeliness we place it here.—Ed.]

On Tuesday evening, December 2, at the pleasant home of Mrs. John Jones, one of Chicago's pioneer citizens, there was a notable gathering of people representing all grades of color, religion, and politics. Men and women, venerable and honorable in public service, constituted a majority of the large company. They were all animated with the spirit of hero-worship. The stalwart sentiments of freedom that so agitated the continent just thirty-two years ago, were revived again, but mellowed by present assurances of the permanent triumphs of peace and liberty.

The occasion was the thirty-second anniversary of the death of John Brown. Scarcely a more fitting place could have been suggested for such a meeting than the home where the old battle-scarred hero was wont to go for the restful welcome and encouragement that he always found under the hospitable roof of John Jones, perhaps the first colored man to win for himself a place of respect and confidence in the general life of Chicago. There was a touch of poetry in the suggestion of enshrining the memory of John Brown at the family altar of those who are so directly the beneficiaries of his triumphant prophecy and martyrdom. There was also a suggestion of good fortune to those present, who belong to a generation that has become just enough to recognize in John Brown that kind of greatness that makes for righteousness in human affairs. Add to this, that promise of a coming fellowship and humanity in the social harmony of the company with no color line disturbances.

There was an informal programme carried out. The familiar strains of "John Brown's soul is marching on" was sung with the old-time fervor of those who had sung it twenty-five years ago. Mrs. John Jones, Mrs. Loomis, and the always interesting Fernando Jones recounted many stirring incidents in the life and times of John Brown, as they knew him in Chicago and elsewhere. Senator Cassel was present and spoke with the force and eloquence of an abolitionist orator yet stirred by the sin of slavery. Mr. Lloyd G. Wheeler read an interesting description of one of the scenes in the last act of John Brown's life, written by Mr. Albion Tourgee. Mr. S. Laing Williams briefly reviewed the different anti-slavery forces, and showed how they all logically grew up to the prophecy of John Brown. He earnestly urged a greater interest in the lives of those heroic men and women whose devotion to the cause of freedom is an inspiration to the highest patriotism. Mr. Hale Parker of St. Louis, lifted the occasion to the lofty view of Wendell Phillips by reciting the great orator's funeral oration at the grave of John Brown. Numerous letters of regret were read from distinguished people; among them were words of good cheer from Judge Albion Tourgee, Mr. Wagoner, of Denver and Hon. Frederick Douglass. The meeting was especially favored by the presence of Rev. Jenkin Lloyd Jones, who summed up the results of John Brown's martyrdom. Mr. Jones rather deprecated the sentimentalism that refuses to see the clarifying forces of war, he rather believed that the thunderbolts and storms of the natural world had their parallel in the social world. Considering the evil of slavery in its actual and possible consequences we ought to be thankful that the cost of blood and treasure for its abolishment was not greater.

F. B. W.

Gleanings.

In his dealings with publicans and sinners, Jesus always manifested the utmost tenderness. He rebuked sin, indeed, wherever he found it; but he always dealt gently with sins of ignorance and passion—the sins of those who were down very low. When the storm of his indignation gathered and burst, its fiery hail fell upon those who were guilty of sins of intellect and pride. It fell upon those who were cold and haughty, who despised the lowly and ignorant, and drew back their robes that they might not come in contact with any one beneath them in the social scale. The sin of an iceberg is worse than the sin of a volcano. Indeed, the worst sin of all is being an iceberg! Want of sympathy is the culminating wickedness.

When Jesus told the story of the lost sheep, his imagination kindled as he spoke, and he drew for those around him a picture of angelic joy and gladness over the recovery of a human outcast. Heaven opens and he seems to see the very angels of God striking their harps and rejoicing "over one sinner that repenteth." You remember Moore's poem of "Paradise and the Peri:"

> "One morn a peri, at the gate
> Of Eden stood disconsolate;
> She wept to think her recreant race,
> Should e'er have lost that glorious place."

But we are told in the poem:

> "'Tis written in the book of fate,
> The peri yet may be forgiven,
> Who brings to the eternal gate,
> The gift most dear to heaven."

Encouraged by this promise, the peri left the gate of Paradise and went forth to seek the gift that would secure admission. She first carried up from a battle-field, the last drop of a hero's blood, but in vain; next a sigh from a true heart broken, but still to no purpose. Finally she caught the tear of a prodigal bitterly lamenting over his sins. This was the charm before which the gates flew open!

M. D. S.

Men and Things.

Messrs. Moody and Sankey are at work together again in London, England, where it is said they are drawing large audiences to hear them.

The Rt.-Rev. Dr. Hawkins, presiding Bishop of the African Methodist Church of Canada, is said to be the only Bishop now living who was born a slave.

Six hundred and twenty women hold offices in the Grange. The list includes six masters, one in New Hampshire and five in New York. The education which women here receive is especially needed in farm-life.

People in India are anxious to know whether the bamboos will blossom or not. In that country the flowering of these plants is a foreboding of famine, and as the present scarcity has created alarm the natives are watching the plant with unusual interest.

Salvation Army officials recently accepted plans for a large temple, which will be erected in New York city next spring as a memorial to Mrs. Gen. Booth. In it, national headquarters will be located. The site is not definitely determined. The estimated cost of the building complete will be about $200,000.

Bishop Clarke of Rhode Island was talking about the large toleration of Bishop Brooks on the occasion of his consecration last month. "Dr. Brooks will be a very easy Bishop to work under," he said to a clergyman. "He won't expect his clergy to work as he does, or to think as he does, or to preach as he does."

This story of the Rev. Lyman Beecher, father of Henry Ward Beecher, was told originally by his son: The elder Beecher had been preaching one Sunday at Litchfield and as he got into the carriage to go home he remarked that he had never preached such a poor sermon before. "Why, father," said Henry. "I never heard you preach louder." "That's it," responded the old man, "when I have nothing to say I always holler."

Some years ago an eccentric English lady was walking from Falmouth to Truro, and fell in with an intelligent-looking man dressed like a miner. As they were walking the same way she addressed some conversation to him, and when they parted she bade him good morning, giving him a shilling, which he accepted with gratitude. In the evening the lady dined out to meet Professor Sedgwick, and was not a little astonished to recognize in the professor her morning friend of the pickaxe, who, in a humorous manner, returned the shilling.

Sir Charles Giesecke, British antiquarian, says that numerous ruins exist in southern Greenland, relics of Norsemen who dwelt there centuries before Columbus discovered this country. The locality is near the Esquimaux station, Igaliko. The ruins consist of remains of walls of stone dwellings, one of them marked in a manner to indicate that it was the house of Erik Rauthi, a banished Icelandic jarl, who was the first to land in Greenland. He established his settlement at Brattlelid, as it was then named, and Igaliko is believed to be the spot where that colony was located. The neighboring fiords are believed to be the Erik's and Einer's fiords of the old sagas.

Contributed and Selected.

Law.

A giant, hundred-armed, upon a throne,
Swaying the scepter of the Universe,
Sits Law. Before this awful presence prone,
Lie Will, grown wise, to dread this Power's curse.
Lie, thinking how these hundred arms do reach
Throughout the height and breadth and length of things;
Men's hearts they finger, palpitate in each
Fiber unseen of microscopic wings.
The hues of all earth's flowers deck Law's fane,
Its hymns are lisped in summer's breezy hum,
And shouted in lashed seas' superb refrain:
No color lacks; no single voice is dumb
To make perfection. To your God, arrayed
Like this, bow Will; in holy awe afraid.

H. P. KIMBALL.

Civilization and the Bible.

The influence of the Bible upon civilization is inseparable from the influence of civilization upon the Bible. Their action has been mutual and reciprocal. It has been strenuously maintained that all that is good in modern times is directly and wholly the resultant of the Book of Books, but this is claiming too much. Italy had the Bible, Spain had the Bible before England and Germany, yet, where to-day are Italy and Spain in the march of nations?

There has therefore been another and very important factor in the evolution of the highest modern civilization, viz.: that wonderful Teutonic blood, on whose current have been borne to us the most priceless treasures of our inheritance. That bold and sturdy race tore from the vice-clutch of Rome that Magna Charta of religious life and liberty which she had shut and sealed with seven seals, which she had made the corner-stone nevertheless for the pretensions of St. Peter's successors and the iniquities of the Inquisition. The Bible repaid its rescuer a hundredfold by such a revelation of the will of God and of the duty and destiny of humanity as had never from any other source illuminated the soul of man.

To appreciate what civilization would have been without the Bible, it is only necessary to glance back for a moment where stand Greece and Rome as the culmination of all that was best in Pagan civilization. The poetical Greek apotheosized his passions and called it heaven; the materialistic Roman projected his vague moral sense into the future and found naught save annihilation or a realm of shades. The best thought of that age, Greek and Roman alike, could offer nothing to inspire the best in man; the former offered a hope without morality, the latter a morality without hope. To this age of mingled grossness and cynicism came these words like a beam of white light straight from the great white Throne: "Blessed are the pure in heart, for they shall see God"; and, "Whosoever liveth and believeth in me shall never die."

There is no time to speak of Mohammedanism and the Koran; nor of Buddhism, beside which Christianity is but a pigmy both in age and stature, except to say that these also have failed to produce any book worthy to stand for a moment beside the Bible.

Such was civilization without the Bible, yet even then was the world not ready to receive it, nor knew the time of its visitation. The long eclipse of the Middle Ages bears witness how far ahead of its time and season the Bible was, until the world had developed sufficiently to appreciate the revelation.

Then came the Reformation, that great resurrection of the living from among the spiritually dead, and of the Sacred Book from the tomb of Rome. But scarcely had the Bible been rescued, when the opposite evils of too great familiarity began to manifest themselves. Multitudes of the presumptuous sprang up, some learned, many ignorant, both mistaking fanaticism for inspiration, and made haste to read out of the Bible and into it a wonderful variety of theories and creeds whereof the monstrosities may be seen, yea, even unto this day. Had the Bible a tongue it might well say, "Foes I fear not, but save me from my friends."

Thus in these two periods of the Dark Ages of the Renaissance, the Bible was like the sun, at first hidden from sight by black darkness; then comes the haze of the early twilight when morning mists and miasmas make haste to depart, for they know that their hour is come. Now swift shafts of light shoot through and through the lingering lines of bigotry and superstition, heralding the glorious sun-burst at hand. In this morning hour is our thrice blessed lot to live. The career of the Bible is but just begun. All things are shaking off their cerements, the graves are opened, and forth to the light are stepping Science, Philosophy, History, Liberty, Fraternity, Equality. In this great resurrection is there no part nor portion for the Bible, the elder brother of them all? It, too, is shaking off the grave-clothes of the ages of darkness, when the Church made it the final authority of science as well as of religion; now modern science has kindly removed a responsibility as onerous as absurd, by proving conclusively that the Bible has nothing whatever to do with science.

Now, too, is the line of demarkation drawn more and more sharply between the Old and New Testaments. The former is valuable as a subject for study, by minds advanced enough to distinguish the gold amid much dross, but it should be put in the hands of the young only in an expurgated form. But in the New Testament, and particularly in the life and words of Christ, lies the great heart of the Bible. The Old Testament might be obliterated without affecting one whit the redemption of mankind, but the loss of the New Testament, if such a thing were possible, would be a death-blow to the onward and upward march of civilization.

"And I, if I be lifted up, will draw all men unto me." Two thousand years have these noble words of self-sacrifice waited for their fulfillment, and still they wait. Two thousand years has the Church itself required to touch even the hem of his garment, and now slowly but surely the best of modern civilization is reaching upward toward the Bible. Now, as never before, is that great book studied, discussed and appreciated. Now is Christianity's opportunity, and terrible is the responsibility resting on the heads of any who dare do aught to hinder or discourage this uplifting.

But it is indispensable that one great fact be recognized. Modern civilization outside of the churches cares naught for the Old Testament except as a curiosity, and it is tired of and intolerant of any and all theories originating therein. What the busy, practical men and women of to-day want is the words of Christ, speaking to human hearts as he spoke 2,000 years ago, simple, earnest, loving, easily intelligible, straight to the point. He spake as never man spake, yet the common people—not the uncommon people—heard him gladly, for they, too, were weary of dogma. History repeats itself. Modern civilization demands—and it can no longer be gainsaid or evaded—less creed, more Christ.

R. W. CONANT.

You can not bring Utopia by force.
—*Lowell.*

Henry Doty Maxson.

I crave the privilege of a simple word of appreciation, which, at best, can very inadequately express the admiration which I have felt for this stainless soldier in the cause of religious progress, and which can only poorly describe the beauty and nobility of his character. His face, that combined with rare attractiveness both classic and saintly elements, shone with the steady light of a peculiarly brilliant mind, and upon it rested the glow of a loving kindness which never waned. Into his voice, so perfect in modulation and so gentle in its tones, were woven the urgencies of conscience and the melodies of joyousness. Through those speaking eyes came no reflection from an unclean or sinister spirit, but always an expression that meant absolute purity, perfect fidelity, and an unselfishness ever ready to serve.

A quiet, a serious, and a modest man, but neither austere nor timid, for mirth he loved, gladness he spread, and responsibilities, when called, he willingly assumed. A student with refined tastes, and yet a man in touch with all the pressing sorrows and practical problems of our common humanity. A most radical man in the processes of his thought, and yet his soul was always in the attitude of devout worship. A fearless and powerful assailant of ancient superstitions, and yet remarkably appreciative of all the good in the lives of the most superstitious. The working of his mind was most exact and thorough, and the products of his thought were always mature in quality and finished in expression. In every respect a modern man, and yet he did not ignore the light of history and the teachings of human experience in its largest scope. He would ignore no doubt, however destructive it might seem; he would allow no false logic, however noble the cause in which it was used; he would approve no unfairness though attempted by his best friend in behalf of his own cause; he would purchase neither success nor the praise of men nor the gift of heaven by disloyalty to the truth as he saw it, or by disobedience to the moral law as he understood it.

How many indifferent hearts he won to interest in rational religion by his gracious and persuasive eloquence, for the elegance of his phrases accumulated motive behind the great thought conveyed, by which it was fixed in the lives of others as an imperial conviction! How many young men and women borrowed from him the Promethean fire that enabled them to light up many a schoolroom with a day-spring from on high! What I found to admire in him with a feeling akin to reverence, was his absolute intellectual integrity, his crystal-clear sense of justice, his unvarying tenderness of spirit. To know him and associate with him was an education in all the fair humanities. His memory is a most precious and helpful inspiration.

JOSEPH HENRY CROOKER.

Helena, Montana, Nov. 27, 1891.

The Moral World.

If one would note the advance of morals one must mark the great omissions in the writings of all past moralists. The questions were few and seemed to concern nations and kings more than they concerned man as a human being. Even Puffendorf moves along more as a statesman than as a common mortal. Our era possesses a greater volume of such spiritual truth; for in its wider sweep it perceives that education of self is a duty, and love and benevolence are duties. A recent writer says we are under moral obligation to educate ourselves, for the fact of life implies that we study the surroundings of life. You are bound to learn to read, that you may know what your race has learned and done, what wisdom it has reached; you are bound to learn to speak, that you may impart truths to those who may be younger or in unavoidable darkness. You are bound to cultivate all the powers of self, that your contact with your friends and your fellow-men may convey to each and all some truth or greater pleasure.

The ethics of Egypt, Israel and Greece were very coarse compared with that of America. Only a few of the most striking forms of obligation were seen; the many duties escaped notice. The kingdom was almost wholly of this world. It had few great outreachings into the empire of love and thought.

There is this singular quality in many of these spiritual *dicta*, that they remain forever obvious and undeniable after they have once been announced. They come as axioms asking nothing but once to have been in our thought. He who says the word first, says it forever. He who first plead for a slave or for a dumb brute is like one who first struck a musical note. It was afterward never necessary to prove that music was sweet; it was necessary only to strike the note again. The *dicta* of ethics may be reached by a train of reasoning, but the mere mention of an obligation is often the end of the argument. If you say: "We ought to read the thoughts of the past," there is no one to rise up and deny. The words set at once into a maxim as certain molten metal hardens into steel. If we declare that a mother should be kind to her child, or a man should be kind to a dumb, harmless brute, the words stand true, however many ages may pass. Once uttered they can never be recalled.

Thus is seen a part of that kingdom which was not of spears and arrows but of moral principles. If a man strike thee on the right cheek in his wrath and injustice, it permits time to bring that punishment which comes from a memory of violated rights. When a man whips his noble horse the dumb brute can not whip back. It must leave its tormentor to the reflections of subsequent years. If the mind should ever rise above the savage condition it will itself feel the lash which once descended upon helplessness and innocence.

Long before daylight in midsummer the coming sun throws forward great indications of his wondrous self. A diffused whiteness covers the east; the stars begin to disappear and the mountains tops become more distinct in their vast outlines. Thus, all through society are seen the long white lines of a new day—the day of spiritual things—the up-springing kingdom of morals.—*David Swing.*

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BLESSED BE DRUDGERY—A sermon by W. C. Gannett, &c. mailed. UNITY PUBLISHING COMMITTEE, Chicago.

Church Door Pulpit.

Saved How?

SERMON PREACHED BY REV. E. W. BEERS, PASTOR OF THE PEOPLE'S CHURCH, ANAMOSA, IOWA, MAY 24, 1891.

Text.—Rom. ii: 4-11.

In order to get the full meaning of the words of our text, they must be considered in connection with the context, and especially in relation to that awful category of crimes contained in the closing verses of the preceding chapter. Paul here declares that God is the absolutely Good, the only Truth. Man's salvation consists in being in harmony with God or the Good. To be out of harmony with him is to experience "wrath and indignation, tribulation and anguish," while to be in harmony with him, that is, to live the life of God, is to experience "glory and honor and peace." Right is right and wrong is wrong, good is good and evil is evil, without regard to nationality, without regard to any written Bible. The laws of God are written on the heart before they are written in any book. To obey these laws is to live or enjoy; to disobey them is to die or suffer. Nature herself teaches this, and consequently all are without excuse. Also, here, Jew and Gentile stand on the same basis, for there is no respect of persons with God. Moreover in this case there is no need of an executioner, for the laws execute themselves; sin carrying with it its own penalty, and righteousness its own reward.

A man's conception, however, as to the nature of these rewards and penalties will be determined by his own knowledge and experience. In the early stages of man's development, floods, famines, defeat in war, and the like, are looked upon as visitations of the Deity in consequence of man's sins, while the refreshing shower, abundant harvests, victory over one's enemies, and everything of this sort are regarded as the rewards of righteousness. A wider range of experience, however, goes to show that such is not the case; that God does not use such means either to punish man for his sins, or reward him for his righteousness; that the rewards and penalties which He gives are not something bestowed on man from without, but are the enjoyment or suffering which inevitably result from a right or wrong state of the soul. Hence we see, that, although the firm belief in rewards and penalties is retained, yet the conception as to just what these consist in, changes, owing to the increase of knowledge.

The same thing also holds true in respect to God's action. At first, every cloud that floats in the sky, every blade of grass that grows in the field, every disease that afflicts humanity—in short, everything that takes place in the whole realm of nature is looked upon as the result of a specific act of God. It is perfectly natural that man in the childhood of the race should view God's action in this arbitrary fashion. But for us, this would be absolutely impossible. These things to us are simply the outward manifestation of certain laws which lie at the basis of all things, and the whole solution of the problem of life is simply to ascertain these laws or principles and put ourselves in harmony with them. Thus, here too, while the belief in God's continuous action in the universe still remains, the form which this thought takes, has undergone a complete transformation.

Next, let us consider the relation in which men stand to God, or the Good. Here for the sake of convenience, we will divide men into classes. Yet most, if not all the traits used to distinguish the different classes, may exist in any one person at the same time. Therefore, it might be more proper to speak of these as different degrees or stages of development. First, there are those who sin or go contrary to God's laws through ignorance. Our hospitals and insane asylums abound in illustrations of this class. A few words of wisdom at the proper time would have saved them untold misery. Nevertheless, the penalties of the broken law never cease even for man's ignorance. Next, there are those who know the right, but willfully disobey. They care not how much suffering they bring upon others in carrying out their selfish inclinations. They are heartless persons; sunk in the depths of inward depravity; yet they have to suffer for their sins all the same. Again, there are those who sin through weakness; they lack the power to resist temptation. No sooner, however, do they yield, than they are seized with guilt and remorse. Another class are those who, conscious of the penalties which follow wrong-doing, owing to an iron will are able to resist. Not even this class, however, can be considered as saved, for their life is a perpetual conflict, and so long as there is this conflict there can be no such thing as perfect peace and harmony with God. God experiences no struggle in resisting temptation. He "can not be tempted with evil." Nor can man, when he comes to see things as God sees them. When the tempter came to Jesus and appealed to him along the lines of selfishness—and all sin originates in this—he replied, "Get thee hence, Satan." We understand this to mean that he had risen to such a lofty conception of the truth and goodness of God, that not only did it cost him no effort to resist, but all the forces of evil could not have compelled him to yield. If such were not the case we can not conceive of Jesus as being perfect or at "one" with the Father. Doubtless, none of us have reached this point yet. In fact, are we not, every one of us, committing some sins through ignorance, some willfully, some through weakness; resisting some by strength of will, ceasing from some without any effort because we have no inclination to do them, or perhaps abhor them? If so, only as regards the last, are we really saved, if salvation consists in being in harmony with God, the absolute Good.

From what has been said it is readily seen that the all-important question is not merely, how can people be restrained from doing evil, but how can they be led to do the good from love of the good. Can this be accomplished through fear? Most certainly not. The effect of fear is purely negative. It has a restraining power, but it can not change the nature or renovate the soul. It is powerless to develop the seeds of goodness within the human heart. It appeals to man's lower nature, his animalism. The lion can be tamed by fear of torture, but his nature, which is to devour a person, is not changed, and sooner or later it is apt to show itself in spite of this fear. Just so wicked men may be restrained through fear of imprisonment or the gallows from committing certain crimes, but this does not destroy the inclination to do them. At heart they are criminals still, yet it is better that they should be held in check in this way than not at all. Moreover there is little danger of picturing too vividly the awful consequences of evil, for they are terrible beyond all description. The only danger is that we may go beyond the bounds of truth in stating what these consequences or penalties are and, what is more pernicious still, give an utterly false conception of God.

This defect we find in the teachings of the Hexateuch, where rains in their season, abundant crops, peace, prosperity, victory over one's enemies, and a numerous offspring are made the rewards of obedience, while drought, famine, commotion, adversity, defeat in war and childlessness are regarded as the penalties of disobedience. Also, God is represented as a God of wrath, of hatred, a respecter of persons and the like. Here the author appeals to fear, and does so by picturing these things with that vividness with which only an Oriental with his lively imagination can picture them. Yet his conception of these rewards and penalties, together with his conception of God, we can not accept, for we find them contrary to our experience and reason, also contrary to the whole spirit and matter of Christ's teaching.

Fear, then, as we have seen, may be, and at a certain stage of development is a help in restraining men from sin; but it can never take away the disposition to do wrong, and lead them to love and choose the good in preference to the bad. Hence we are led to inquire, how can this end be attained? The apostle tells us that this can be brought about only through the presentation of the goodness of God, which alone leadeth man to repentance. According to Paul, holding up before the minds of men the perfection of God's character as consisting in his goodness and his love, should be the means of developing the best elements of their natures and leading them upward, step by step, to a nobler and better life. This is what Jesus did, and both history and experience teach us that he adopted the right method. There is a spark of divinity in every soul which is stimulated into action by such teaching, and responds to the good. If, however, men will not heed this, and stubbornly resist, then they need to be restrained in their mad rush to destruction by what is termed "the terrors of the law." Yet, we should never forget that this is only a means of restraint; it does not convert, so that the soul is reconciled to God. Nor is it possible that a soul should be reconciled to God in this way.

We have spoken of God as absolute Goodness and Truth. Yet we are not to suppose that everybody's conception of these terms is the same. For instance, we say it is not right to kill any one; yet the savage considers it perfectly right to kill a white man, or one belonging to another tribe. In like manner the ancient Jews saw no injustice in slaughtering the Canaanite. Furthermore, our own conceptions of goodness, truth and justice are constantly changing as our experience and knowledge increase. Hence, in an important sense every one makes his own God, and, although, we all call our Deity by the same name, yet as regards his real character he is not the same God to any two of us. Take the family for example as an illustration of this. Here are several children of the same parents. Will any two of these have identically the same conception of their parents? Owing to difference of age, of intellectual development, of disposition, of experiences of various sorts, it is absolutely impossible. Furthermore, the conception of each, as he increases in years and in knowledge, will be continually undergoing modification, so that in reality the parents of his childhood are not at all the parents of his maturer years. So it is in our conception of God. Therefore, in reality, at different periods of our life we do not worship the same Being, even though he is called by the same name. This is due to the fact that we are compelled to interpret God from the standpoint of our own experience and our knowledge, based on this experience.

What we have just said helps us to understand why people interpret the teachings of the same man so diversely. No man can possibly interpret another aright till he has passed through the same experience. For this reason the principles and ideas set forth by the foremost religious teachers have always been misconstrued. Let us take as an illustration that beautiful passage contained in the thirty-fourth chapter of Exodus, which reads as follows: "The Lord, the Lord, a God full of compassion and gracious, slow to anger, and plenteous in mercy and truth; keeping mercy for thousands, forgiving iniquity and transgression and sin;—and that will by no means clear the guilty;—visiting the iniquity of the fathers upon the children, and upon the children's children, upon the third and upon the fourth generations." Taken out of the context we could and naturally would get here a conception of God as lofty and attractive as we find in the teachings of Jesus; a God, the essence of whose character is perfect goodness, perfect love, a God who can never have a wrong thought, feeling or desire, also a God who punishes sin, yet not in any arbitrary or mechanical fashion, but by making pain the penalty of being out of harmony with him or the Good. In connection with the context, however, it could never mean this, for only a short time before the Lord is said to have got exceedingly angry just because the children of Israel made the golden calf, and to have threatened to "consume" them. We are told that Moses appeased his wrath and restrained him from so rash a procedure by bringing vividly to his attention the effect which such a course of action would have upon the Egyptians, and by reminding him of his promises to the patriarchs. Hence, if the passage which we quote from the thirty-fourth chapter of Exodus is to be regarded as belonging to the same religious teacher whose ideas are contained in the two previous chapters, then the word "forgiveness" in our quotation must mean that God both ceases to be angry and remits the penalty for sin, or, if you prefer, repents, which is directly contrary to the teaching of Jesus. Yet it is not at all impossible or even improbable that Moses may have had the same conception of God that Jesus had, and that the setting in which his words are placed here is the work of some other author, who had a more imperfect conception of God. Moreover, we have abundant proof that in many instances the original Scriptural productions by means of changes and additions have been altered so as to give an impression altogether different from that intended by the original authors. Nor are we to suppose that in most cases this was done to falsify, but rather to make the passage clearer. They erred for lack of that experience and knowledge which alone could enable them to interpret aright. The same thing is exemplified in connection with the teachings of Jesus, and the conflicting interpretations of Scripture contained in countless systems of theology. Many of these, as we should expect, are contradictory to the plain teachings of Jesus. We do not say that these men misinterpret intentionally. Of necessity every one of us must interpret from the standpoint of our own experience and of the ideas we have received. If our minds have been imbued with false conceptions of God's character and modes of action, and false conceptions of the Bible, all these things will have an influence in determining our interpretation of every sermon we hear, every religious article we read, and even the Bible itself. This must be so of necessity, and the only way in which we can eliminate error from truth in religion, as in all other branches of knowledge, is by an appeal to our own reason and experience. Such being the case, we wish to say in closing that any system of theology that teaches that God's wrath or penal justice had to be satisfied with the punishment of some

person, or that he could not forgive till he had caused some one to suffer for our sins, or that he can possibly be otherwise than absolutely good is false. It is false, because contrary to our experience and reason, contrary to sound philosophy, contrary to the life, spirit and teaching of Jesus. The way in which the character of God has been dragged down into the mire of man's animalism is perfectly shocking. The giving of such conceptions of God is pernicious in the extreme, and, were it not that it is done in ignorance, it would be blasphemous. For such we pray: "Heavenly Father, forgive them, for they know not what they do." Just as Paul in his ignorance and blindness put to death the early Christians and afterwards woke up to the awful crime he had committed, so, sooner or later, will it be with these defamers of the all-perfect Being. Therefore we repeat, God is good, God is love. If however, men, will not heed this message, and persist in living out of harmony with their Maker, then they must reap as the fruit of their disobedience "wrath and indignation, tribulation and anguish." But that they will persist in doing this forever, we do not find it possible to believe.

The Study Table.

Books here noticed promptly sent on receipt of price by W. W. Knowles & Co., Publishers and Booksellers, 204 Dearborn St., Chicago.

Lyrics of the Living Church. Edited by C. W. Leffingwell. Chicago: A. C. McClurg & Co. Price, $1.50.

This volume of nearly three hundred pages as we learn from the preface, is made up of a selection from the poetical contributions to *The Living Church* extending over a period of several years. To a large extent they celebrate the feasts and fasts of the ecclesiastical year, the rest being grouped under various heads, such as "Poems of Consolation, of Patience, of Meditation, of Childhood," etc. Of these "lyrics" some show considerable play of feeling and fancy and have a lyrical ring. Perhaps they are, as a whole, neither better nor worse than might be compiled from any one of a dozen religious papers in the country through the same period. It is doubtful, however, if any religious journal from its decade of harvestings can bind a sheaf of some two hundred and fifty poems, by nearly half as many different authors, without admitting much that is mediocre and without distinctive merit; and the book before us is no exception. Such volumes, however, have interest for a class of readers by reason of association and thus justify their publication. The editor rather disarms criticism by forestalling it, when he says in his modest preface that he "has tried to please a great variety of readers rather than in all respects to please himself;" and also that "if there are any verses which seem to some unworthy of a place, perhaps to others these verses will be prized as the best in the book." (!) Perhaps it was by this catholicity that the following verses were incorporated in the collection. They can scarcely be considered a "lyric of the living church" or as likely ever to gain such place; but they have a flavor of homely wit and are "a very palpable hit" at the prevalent fondness for honorary titles, against which not even the humility of clergymen seems to make them proof:

"ST." AND "D. D."

"One Joseph Parker wrote a book,
A famous book wrote he;
And on the title-page he put
That he was a 'D. D.'

"Of great and worthy men he wrote—
Of James and John and Paul,
But who they were, from any mark,
You could not guess at all.

"If James and John and Paul may not
As 'Saints' be known to fame,
Why does this Joseph Parker add
'D. D.' to his own name?"

Perhaps the all-sufficient answer to the author's implication of disrespect in those who choose to put no handles to the names of the leading New Testament characters, is to be found in the simple statement that these characters are of that class that can well do without them. To recognize this is of itself no small tribute to them. F. L. H.

A Handful of Lavender. By Lizette Woodworth Reese. Boston and New York: Houghton, Mifflin & Company.

Those who were fortunate enough to become acquainted with a small volume of verses, published two or three years ago and entitled "A Branch of May," have not forgotten the freshness and charm of that early singing, and have a welcome ready for the new book by the same writer. Those who never saw the former may find its poems here with new ones added to the number. Nature finds in Miss Reese a rare delineator, and many of the poems are examples of that perfect reproduction which needs no touch of human interest save the mute joy of the spectator. Other pictures hold the shade of memory or longing that adds a hint of human experience to the revelation of the thrush's song or the "whiff of lavender." An atmosphere of sweet seriousness pervades the poems. They are set in the minor key of Tennyson's "Tears, idle tears." Passion is softened and grief becomes tender like regret. The one poem which hints of passionate revenge has, like a few others, a remoteness from nineteenth century life that reminds one of the same quality in Christina Rossetti's poems. To continue these reminiscent comparisons, one can not but think of Herrick with his daffodils and primroses, and Herrick is evidently a poet beloved by the writer. Nevertheless, the charm of Miss Reese's pure, delicate verse is entirely her own and she has a quality that distinguishes her effectually from other poets. The best service one could do the book would be to quote from it. Some of the couplets and quatrains show unusual strength of expression, the more so because the general impression given by the book is that of delicacy and quaintness of form. Take these for example:

"Creeds grow so thick along the way,
Their boughs hide God: I can not pray."

"The old faiths light their candles all about,
But burly Truth comes by and blows them out."

The Captain of Company K. By Joseph Kirkland. Chicago: Dibble Publishing Company.

We are greatly pleased with this book, for it teaches a needed and important lesson. Major Kirkland enters the lists, under the guise of fiction, in behalf of the common soldier as he appeared in our Civil War, and who so often failed to reap the honors unfairly bestowed on the higher officers and those in power. The history of Company K and its brave, devoted, modest captain is one that the experience of the war could doubtless repeat many times. It is a record of patient, heroic endurance of all the hardships and horrors of civil strife, inspired by a spirit of unwavering patriotism, that did not spend itself in rhetoric or false show of any kind, but simply performed the task set before it. The faithful obedience and courage of the men in the ranks are well contrasted with the showy and less sincere attributes of the colonel in command, who, when his men were engaged in a deadly skirmish, was dining and wining with his mates, the hero of a sword presentation scene, recipient of honors he had as yet shown no moral or military fitness for. Major Kirkland writes as a soldier and is at home with his topic, but he has no love of bloodshed and gunpowder, and shows that a true soldierly bearing and character is thus not founded. The story of Company K deserves a wide reading.

The Little New Neighbor. By Mary D. Brine. New York: E. P. Dutton & Co. Price, $1.00.

Books of the holiday order are already making their appearance. This is a pleasant little story, profusely illustrated with designs at once tasteful and intelligent, by Miss A. G. Plympton; a book sure to please and interest the little ones. Bound in fancy boards, and very suitable for a gift.

The Bird's Christmas Carol. By Kate Douglas Wiggin. Boston: Hough'on, Mifflin & Co.

A tender, and touching tale, sprinkled through with pages of delicious humor. We have not read a story for the little folks for a long time so wholesome and interesting as this. The illustrations and pretty binding will add to its attractiveness in the eyes of the children.

Princess Girlikin. By Ida Preston Nichols; and other Fairy Tales; By Mary DeMorgan, New York: E. P. Dutton & Co. Price, $2.00.

A generous-sized book of fairy stories, beautifully illustrated, and tastefully bound. Suitable for the coming season of holidays, and a book sure to amuse and interest the children at all times. Perhaps there is no firm whose printed catalogue presents a larger or more tempting list of books of this description than the above.

A. C. McClurg & Co., are doing some excellent work in the publishing line, in their series of reprints of old standard works. We have had occasion to notice before the successive numbers of the series entitled "Laurel-Crowned Verse," including such works as Scott's "Lady of the Lake," and Byron's "Childe Harold," printed in clear type on good paper, and neatly and substantially bound, retailing at the price of $1.00. Two works of fiction of old-time but solid renown have very recently been issued by the same firm, "Charles Auchester," and "The Children of the Abbey," each published in two volumes. Price, per set $2.50. All of these works make very appropriate appearance at the holiday season.

Miss Adele Fuchs, teacher of German in the High School of Sioux City, and a thorough and accomplished student in this line, has recently issued a collection of choice extracts from the language of Goethe, Schiller, Uhland and Heine, for the use of High School students. The work is also accompanied with a seven-page list of idioms. We commend this little book to the careful attention of teachers and students of German. Published by John E. Burmeister, 376-380 Milwaukee ave., Chicago.

Frank M. Morris of Chicago, has published a paper-bound Dictionary and Map of the World's Fair City, containing much useful information that the old-time resident, as well as the visiting stranger, may be glad to avail himself of in this cheap and portable form. Price, 25 cents.

The Newest Books.

All books sent to Unity for review will be promptly acknowledged under this heading, and all that seem to be of special interest to the readers of Unity will receive further notice.

A Study of the Sects. By W. H. Lyon, Boston: Unit. S. S. Society.

The New World and the New Book. By T. W. Higginson. Boston: Lee & Shepard. Chicago: A. C. McClurg & Co. Cloth, 12mo, pp. 239. Price, $1.50.

The Battle of Gettysburg. By Samuel Adams Drake. Boston: Lee & Shepard. Chicago: A. C. McClurg & Co. Cloth, 16mo, pp. 178. Price, 50 cts.

Pris. By the author of Miss Toosey's Mission. Boston: Roberts Brothers. Cloth, 12mo, pp. 130. Price, 50 cts.

The Crisis in Morals. By James Thompson Bixby. Boston: Roberts Brothers. Cloth, 16mo, pp. 315.

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BOOKS BY JAMES VILA BLAKE.

Essays.—Cloth, 12mo, 216 pages. Copyright 1886. $1.00.

The essays of Mr. Blake will surprise and delight all lovers of good English prose. He has made a contribution of lasting value to our literature, in a form so condensed and so original as to inevitably attract and hold the attention of thoughtful readers. —*Chicago Tribune.*

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Notes from the Field.

Kalamazoo, Mich.—The programme of the Unity Club, of Kalamazoo, in all sixteen small pages bound in dainty covers, shows painstaking work on the part of its officers. The Club courses for the season are in two sections, Social Science and English History; also a course of twelve lectures has been provided. In the Social Science section, current topics of interest are presented by lecture or paper, and then informally discussed. English History, political, social and religious, up to the period of the Reformation, will be studied. Green's History of the English People is taken as the basis of study. The announcement for each one of the History evenings is accompanied with an outline of the more important events bearing upon the development of English freedom, as related to the special topic in hand. In the Lecture Course we note the names of Mr. Locke Richardson, New York; Prof. James Kay Applebee, Boston; Rev. Mila F. Tupper, Grand Rapids; Rev. J. T. Sunderland, Ann Arbor: Wm. Meyer Desenberg, Kalamazoo; Rev. Caroline J. Bartlett, Mr. A. E. Bartlett, Kalamazoo; Rev. J. Ll. Jones, Chicago; and Hon. T. W. Palmer, Detroit. The officers of the Club are Rev. Caroline J. Bartlett, president; Dr. O. A. La Crone and Mrs. M. Westbrook, vice-presidents; Mary McLinn, secretary; Dr. Alfa R. Lieb, treasurer, and Howard Brownson, assistant treasurer.

—The Thanksgiving service at Miss Bartlett's church was a Union service with the Hebrew Society of Kalamazoo. The services were conducted by Rabbi Samuel Hirschberg, of Fort Wayne, Ind., and Caroline J. Bartlett, of Kalamazoo. The church was "packed," and a good collection was taken for the Russian Jewish exiles. Miss Bartlett is trying the experiment of a Sunday morning service "for grown people and children together," using the "Ancient Religions" in the six years' course as a basis. "First, a short sermon to the children, after which they withdraw into the parlor for their lesson. Then a lecture of twenty minutes by the minister to the grown people on the subject of the lesson, and then the whole congregation remains and forms a class led by the minister, with the help of maps, blackboard and photographs."

Boston.—In Massachusetts there appears to be a very general union of churches with local temperance societies to stop licenses in the town.

—At the Ministerial Union, Rev. Anna Garlin Spencer spoke on "The Teachings of Jesus and of Social Science."

—The King's Chapel noonday services of half an hour length have begun and will continue till the end of May.

—At the monthly meeting of the A. U. A. Board the following appropriations were made: $450 Spokane Falls, Wash.; $350 Olympia, Wash.; $375 Puyallup, Wash.; $500 Fairhaven and Whatcom, these societies to raise an equal sum; $150 Seattle, Wash.; $500 Scandinavian Society, Portland, Ore.; $400 Salem, Ore.; $400 Alameda, Cal.; $400 Pomona, Cal.; $500 Stockton, Cal., that society to raise an equal sum; $350 Sacramento, Cal.; $300 Santa Barbara, Cal.; $400 San Diego, Cal.; $250 Mission, San Francisco, Cal.; $400 San Jose, Cal.; $400 Muskegon, Mich.; $150 Arcadia, Wis.; $200 Wisconsin Conference; $200 Gimli, Manitoba; $6,250, Japan Mission.

—In South Boston several ministers of various denominations are preaching Sunday evenings in a Unitarian church explaining their religious views.

—The Young Men's Christian Union announces a course of four lectures on Tuesday evenings in December, in the Norcross Hall, 48 Boyleston St. Rev. W. R. Alger gives two of the lectures, and W. C. ——, Ky., known as "John Baker," a native of Russian Poland, will give two. The Union has also announced by special card, a series of Sunday evening vesper services in the Union Hall to which the public are invited. Rev. J. M. Pullman, of Lynn, Rev. J. C. Jaynes, of West Newton and Hon. John D. Long are among the speakers engaged.

All Souls, Chicago.—The Novel section of Unity Club, which is studying Ebers' "Uarda" gave an exhibition of Egyptian articles, Nov. 30, under the supervision of Mr. T. W. Heinemann. The average attendance at this section of the club this season has been 200, which this evening reached over 300. The north end of the church was filled with pictures of Egyptian temples, tombs and ruins, with photographic views of Egyptian scenery and architecture. There was also a fine display of Egyptian idols and funerary figures obtained from tombs at Philæ, Karnak, Luxor, and other places, including images of Osiris, Pthah, Isis, the Scarabæus, etc. Another feature of the exhibition was the water-color work of pupils in the Cook County Normal School, copies of Egyptian works of art. There were also on view some beautifully illustrated works on Egypt, that of George Ebers among the rest. At 9 o'clock Mr. Jones called the meeting to order to listen to some music on the Hungarian cymbal by Mr. Charles Hoorath, after which the leader of the class read a paper on "Uarda," and the Value of Historical Romance. The members of the class desire to express their obligations through UNITY to Mr. Luther L. Smith, who wrote all the descriptive titles of the articles on exhibition; to Mr. and Mrs. J. M. Arnold for the loan of the Panoramean and photographic views; to Mrs. Gunning and Silversparre for loan of articles, to Miss Emily J. Rice, for loan of pictures from the Normal school, and to Mr. Heinemann for his industry and skill in getting the collection together.

La Porte.—The following list of sermons and lectures will be delivered at the Unitarian church, by the pastor, Rev. A. N. Somers. Everybody is invited to attend. Seats free. December 6, 10:30 A. M.—Sermon: Liberty and Truth; Man's Search for Knowledge. 7:30 P. M.—Lecture: The Parable of the Wise and the Foolish Builders applied to Present Thought and Conduct. December 13, 10:30 A. M.—Sermon: The Reconstruction of Religion. 7:30 P. M.—Lecture: Man's Place in, and his Relations to Nature. December 20, 10:30 A. M.—Sermon: The Problem of Sin and Evil in the World. 7:30 P. M.—Lecture: The Origin of Religions; How they Grow. December 27, 10:30 A. M.—Sermon: The Making of a Soul the True Ideal in Living. 7:30 P. M.—Lecture: The Christmas Faith and the Christmas Facts.

Mr. Somers requests us to announce that he is open to engagements to lecture on the following topics: 1. Fetichism in America. 2. Voodooism among the Southern Negroes. 3. Mythology of the American Indians. 4. The Mountaineers of the Alleghanies. 5. Tramps and Cadgers: The Philosophy of Vagabondism. 6. Negro Myths and Legends in the "Sunny South." 7. Possibilities of the Leisure Hour. 8. The Extension of Culture: Methods. 9. Moral and Criminal Epidemics. 10. American Archæology: Single Lectures or Courses from 4 to 12.

Greeley, Col.—We hear of increased and increasing activity in the Unitarian church, of Greeley, under the leadership of Mr. R. E. Blount, the minister. On Sunday evening, Nov. 15, an entertainment was given, consisting of vocal and instrumental music, readings in prose and poetry and a five minutes talk on Unitarianism. This talk was given by Mr. Oliver Howard, of Greeley, who concluded by reading an extract from "The Ideal Unitarian Church," by Mrs. Celia Parker Woolley. On the following Sunday morning the pulpit was occupied by Mr. C. E. Montague, assistant minister of the First Unitarian Church, of Denver, and secretary of the Rocky Mountain Conference. In the evening Mr. Blount lectured on "Micro-organisms," of which the Greeley *Tribune* gives over a column report. The lecture was illustrated by crayon drawings on large sheets of paper, representing different forms of bacteria and the germs as they appear under the microscope imbedded in animal tissue. The lecturer drew upon his own studies and work in a bacteriological laboratory. Mr. Blount is a thoughtful, faithful worker and is seeking to touch the lives of his people at many points. His church is open every Sunday evening for lecture, literary meeting and musical programme in rotation."

W. W. U. C.—The second regular meeting of the Chicago branch was held at All Souls Church, Thursday, December 3. The president, Mrs. Dow, called the meeting to order at the usual time. A report was given by the treasurer of the collection taken up at the preceding meeting for the expense of printing programmes. Hardly enough was received to meet the obligation. Mrs. Perkins also gave a very encouraging account of the conference that was held at Janesville, November 16 and 17. Mrs. West gave a very interesting talk, relating to the work done by the "Unitarian Temperance Society," urging all to feel a personal interest in the cause, and to manifest it by sending literature pertaining to the work to friends. Three papers were then listened to with much interest on "New England Liberal Theology." Mesdames West, Temple, Bartlett, Wilkinson, Delano and others taking part in the discussion that followed. An opportunity was then given to all who had neglected their membership fees, to attend to the matter, after which the meeting adjourned.

MRS. HORACE H. BADGER, *Sec'y.*

Winona, Minn.—December 3d, the First Unitarian Society of Winona installed their new pastor, Rev. F. C. Davis. In spite of the rain which had been falling all day and continued into the evening a large audience gathered to witness the exercises. It was indeed a "feast of reason and flow of soul." Rev. W. W. Fenn, of Chicago, preached the sermon. His text was "Thy will be done." It was a masterly address. The charge and fellowship to pastor, by Rev. T. B. Forbush and the charge to the church by Rev. H. M. Simmons of Minneapolis, were particularly bright and interesting. All of the gentlemen present seemed to be at their best, and none who heard the ceremonies will soon forget them. Mr. Davis, the new pastor, comes to Winona as minister of his first Unitarian church, and the work done by him in the three months he has been here, indicates that he will become a power in liberal movements.

Rock Rapids, Iowa.—We are in receipt of a "little bag of beans" with the compliments of Unity Society, Rock Rapids, Iowa. The beans are "the fruit of the vine" grown on the lot "upon which eventually a large plant is expected to put forth its bud, blossom and fruit in the form of a Unitarian church." The lot has been paid for and the proceeds of a sale, by the ladies of the society, on last Thanksgiving Day, will be the nucleus of a fund for the church that is to be. The ladies of the society are aiming to raise the sum requisite for the foundations and then the men are to take hold and build the church." The beans are on exhibition at the Western Unitarian Headquarters and the Field-Note editor takes the responsibility of offering them for sale, at a nickel apiece, to be sent postpaid in sealed envelope at the risk of the purchaser! It is a rare chance to come into vital connection with the brave band of workers at Rock Rapids.

Toledo, Ohio.— The *Liberal Message* is published monthly in the interests of the "Church of Our Father," Toledo, Ohio, Rev. A. G. Jennings, pastor. Under the head of "Notes," we learn that the Free Kindergarten under the direction of the church, contains about forty pupils, and is more efficient this winter than ever, also that Mr. Jennings and Miss Tupper of Grand Rapids, Mich., exchanged pulpits the first Sunday of December.

Wenona, Ill.—A Sunday Circle was organized here Sept. 14, by Rev. L. J. Duncan, since which time they have held meetings every Sunday without a minister, with an average attendance of twelve,—using "Songs and Services for Sunday Circles," published at the Western Unitarian Headquarters, 175 Dearborn St., Chicago. These meetings are beginning to awaken inquiry and excite remark in the town, and the people are beginning to hunger for more preaching.

Ottawa, Ill.—On Sunday Nov. 22, Rev. L. J. Duncan visited the Sunday Circle at Ottawa, preaching in Odd Fellows Hall. This Circle, like the one at Wenona, goes ahead without a minister, using the "Songs and Services for Sunday Circles," published at 175 Dearborn St., Chicago. Every meeting brings some new recruit. The state secretary, Mr. Duncan, is encouraged for the continued growth of this new movement.

St. Anthony's Park, Minn.—On Sunday, Nov. 29, the first service was held in the Church of Our Father, St. Anthony Park, Minn. Rev. H. M. Simmons preached the sermon. Messrs. Powers, Sample and Crothers took part in the services. The church building is inexpensive, but comfortable and the society has the satisfaction of freedom from debt. There is a flourishing Sunday-school with over fifty members.

S. Evanston, Ill.—State Secretary Duncan spent Sunday, Nov. 29, with the new movement at S. Evanston, preaching morning and evening and helping in the effort to start a Sunday-school.

Miner, S. Dak.—Rev. Helen G. Putnam spoke here recently and expects to return about Dec. 12. She preached at Unity church, Luverne, Nov. 22. She writes, Nov. 27, from Rock Rapids, Iowa.

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Wed.—Self-will is weakness; the will to do right is strength.

Thurs.—When you have once learned to honor anything, love is not very far off.

Fri.—When people want to walk their own way without God, God lets them try it.

Sat.—God never gets tired of going out to meet his prodigals, to welcome them back.

—*Geo. Macdonald.*

Jacques Coeur.

In the center of France is a picturesque old city with funny, steep, peaked roofs, and houses where the upper stories jut out farther than the lower ones into the narrow streets. It has fine ancient doorways with sculpture over them, and elegant houses built around open courts which have beautiful marbles upon their walls. One house has an outside staircase inclosed as if in four sides of an octagon, extending from the ground to the third story. These walls are ornamented all of the way up; and at the top there are two windows carved in the stone, with a warrior in armor, battle-ax in hand, looking out of each window.

The name of this city is Bourges; and it was in this house of the staircase, that King Charles VII lived at the time when he had lost so much of his kingdom that people called him in derision "King of Bourges," instead of by his real title, King of France. That was about four hundred and fifty years ago, when the English had gained nearly all of the country belonging to the French. Only one other important city remained to the poor king,—Orleans,—and the English were besieging that. It is easy to see on the map what an important place Orleans was, and how, if that was lost, the last hope of the French would be gone. The fear of this spread among the people near and far; and an ignorant peasant girl who heard of it in her distant home, believed that she was inspired by God to go and take command of the French army and save her country. Everybody knows something about the brave Joan of Arc, and how she rescued Orleans, and did regain much of the country for Charles VII, so that he was crowned King of France in the same glorious cathedral where his predecessors had been crowned for centuries before him. Everybody knows, too, the sad story of how, after that, she was taken prisoner by the English, and was burned at the stake as a heretic, because her king and the French people were not grateful enough to try to save her. But everybody does not know that after her death, although Charles VII had his crown and his capital, the English still held so much of the country that he was in constant danger, while he was so poor that he had no means of carrying on the war, and that at this time another helper came to the rescue of France, who is to be ranked as the second of her deliverers. This was Jacques Coeur of Bourges.

He was a merchant who, from a lowly beginning grew to be the Rothschild of his day. He established commerce with distant countries in a way that had never been done in France before, and although his home was in the interior of the country, far from all seaports, he had direct negotiations even with Turkey and Egypt, an unheard of thing until then. He sometimes went himself to those places, and often to Italy, and all through France. He had business houses in at least eleven cities of France; and over three hundred persons were under his employ. The story of his prosperity seems like a fairy tale, it is so marvelous for those old days. But he was a man of great energy and honesty, as well as of real mercantile genius; so that he seems to have deserved his success. His character is shown by the motto which he adopted at the time the king knighted him for his services: "To valiant hearts nothing is impossible."

He put this motto in many parts of the magnificent house he built for himself in Bourges, a house which still stands as a wonder of architecture. The words are in old fashioned French letters, all except the one, "hearts," which he had made by the outlines of two hearts joined together. This was in reference to his name, Coeur, the French for heart. Also he had another reference to his name in the device he adopted for his coat-of-arms, at the same time with his motto. His first name being Jacques, or James, his patron saint was St. James of whom a pilgrim's scallop shell is the symbol. So Jacques Coeur took the shell for a part of his device; and all around his house there are many carvings of shells and hearts alternating with each other.

There seems reason to fear that he was too ostentatious in this splendid house of his. A spirit of boasting appears in its ornaments, and little things which show that he was very proud to have come from the people, and to have made his own fortune. In a certain way that was very noble, and shows the true honesty of his nature; but it was hardly a polite or a politic thing to do in those days when people thought so much of aristocratic descent, and when the impoverished nobles were many of them indebted to him for large sums of money. Also it seems like a wrong glorying over his own great success.

Very probably this had something to do with his downfall. For he did have a terrible downfall, and suffered from the ingratitude of his king and his countrymen, just as Joan of Arc had before him. First, however, he was of immense benefit to France, and earned the tardy fame which is now being given to him as one of her "liberators." At the time when the king found himself unable to maintain his army for want of money, and had no means to resist a renewed invasion of the English, Jacques Coeur became the real deliverer of his country. He went to the king and said: "Sire, all that I have is yours." Even before that, he had given not only his property but also his time and his talents, to the cause of France, and had been upon various embassies for the king. But his chief personal service was as treasurer and director of the mint, where his wisdom added to the benefit derived from his wealth.

At last, after more than fifteen years of devotion which had resulted in the repulsion of the English, and the re-establishment of the national finances,—there came a time when so many nobles were either in debt to him or jealous of him, that there existed a strong desire for his displacement; even the king wished to be relieved from his great burden of indebtedness, and felt that it would be a good thing to have the property without the man. So when there arose an occasion which could be converted into slander, it was quickly taken up, and although that was soon proved to be false, the nobles and the king himself, were only too eager to disgrace the man to whom they owed so much. A second charge, equally false was brought against him, and he was confined in prison, and obliged to submit to many indignities, while his property was seized and used to continue the war. His overthrow was complete, and most shamefully unjust.

After months of imprisonment he escaped to Rome where the Pope was his friend. There Jacques Coeur showed the energy of his character, and the bravery of his valiant heart. The Pope requested him to organize a crusade against the Turks, who had just taken Constantinople; and this heroic man, instead of being crushed by all the hardships of body and mind to which he had been subjected, immediately undertook the task. After the vessels had set sail he was seized with a fatal illness, and was buried upon an island on the way. He died, solemnly protesting that he was innocent of all of which he had been accused, forgiving the king for his injustice, and praying God to forgive his defamers. "A spectacle sad and sublime," says one of his French biographers. "The merchant of genius, the former favorite of the king, the friend of popes, surprised by illness upon an expedition against infidels, praying for his enemies and his king who had banished him, while dying so far from that France which he had saved by his riches!"

After his death the sons of Jacques Coeur obtained from Louis XI, the son of Charles VII, a canceling of all the charges that had been made against him, and a restoration of a portion of his property. Since then, historians have established the fact that his downfall was entirely owing to envy. And now with the new movement in France to recognize all the elements that have contributed to her national existence, Jacques Coeur is acknowledged as one of her heroes and benefactors. A recent statue of him stands before the beautiful house which he built in Bourges, and from which he was driven forth one day, never to return. The remarkable story of his life is a sad illustration of the despicableness of ingratitude,—a warning lesson of the danger of self-glorification,—an inspiring example of the brave energy expressed by his motto. In the old French it reads:

"A vaillans coeurs riens impossible."

H. S. Tolman.

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4. What doctrine of retribution or reward? Heaven, the moral order of the present world, and the unity of man with it.

5. What were regarded as the four cardinal virtues? Law of reciprocity, or Golden Rule, and kindness to enemies.

NOTES.

"The highest object of worship among the ancient Chinese was **Shang-ti**, who approached nearer to the idea of the **Hebrew God** than any of their divinities."—*Douglas.*

"Spirits are to be respected, but to be kept at a distance."—*Confucius.*

In the classics, we find the custom of sacrifices to heaven, to hell, to earth, to rivers hills, and spirits. Bulls, rams, boars and strong drinks, are among the offerings.

"No human victims have ever been offered on its altars, and those licentious rites which have appeared in so many religions have never disgraced its pure worship."—*J. F. Clarke.*

KINGS took part in the worship at the summer, and at the winter solstice. Spring and autumn had their appropriate sacrifices. Yet the Supreme Being (Shang-ti) was best honored by the **discharge** of **duties**, which were called in the **Shu-King**, "the bright ordinances of God."

Man's nature is upright and good, is a general principle; he inherits goodness, not depravity. "The great man (said Mencius) is he who does not lose his child-heart."

"The superior (or ideal) man" was set forth by Confucius, as next to the Sage—an example to all. To become a "superior man" self-cultivation is necessary—learning, impartiality, love and discretion. The good King Tang is called "the fellow of God."

Woman is subordinate to man. In the *Shi-King*, sons are represented as born to play with scepters, girls with tiles; and of the latter it says: "It will be theirs, neither to do wrong nor to do good. Only about the spirits and the food will they have to think."

"In the highest path are four virtues which I have not attained—to serve my father as I would have my son serve me; my prince as I would require my minister to serve me; and my elder brother as I would wish my younger brother to serve me; and to act towards a friend as I would have him act towards me."—*Confucius* in ANALECTS.

All failure to reach a moral ideal, or disobedience to any just obligation, must give a sense of imperfection, of blamable weakness, or sin.

"The 'Golden Rule' will never save the world from Catholic despotism nor Protestant bigotry; it is too easily transformed into an organ of persecution."—*Johnson.*

In any system of **natural** ethics, the penalties and compensations of conduct will be **natural**; a simple following out of the law of cause and consequence.

Publisher's Notes.

To my Friends, the Readers of Unity:—

I have just published a handsome little volume of poems by Benj. S. Parker, author of "The Cabin in the Clearing," now in its second edition. The new volume is entitled "Hoosier Bards," and contains forty-one poems. It is not, as might be inferred from the title, a book of eulogy or criticism on Indiana writers: the bards that Mr. Parker sings of are the winged bards of the forests. In his nature poems he is in his happiest vein. As Mrs. Brotherton wrote in UNITY of his former book: "The poet has known the haunt of partridge and gray squirrel, the taste of Mayapple and haw and pawpaw. Here is that 'local color' for which our English critics have so long clamored, and the genuine

'Artless art that tarries long.'"

The mailing price of "Hoosier Bards" is one dollar.

This is the season of year, if ever, for buying poetry, and I will add a list without comment of other books of verse published from the office of UNITY:

Poems by James Vila Blake, $1.00.

"*Beyond the Veil*," by Alice Williams Brotherton, 20 cents.

"*The Sailing of King Olaf, and Other Poems*," by Mrs. Brotherton, 50 cents.

"*Seed Thoughts from Robert Browning*," 25 cents.

"*Heart's Own*," verses by Edwin R. Champlin, 75 cents.

"*Echoes from the Blarney Stone and Other Rhymes*," by W. C. R., $1.00.

"*Flowers of the Spirit*," by Ella A. Giles, $1.00.

"*The Cabin in the Clearing*," by Benjamin S. Parker, $1.50.

"*Wind Flowers*," by Luella D. Smith, $1.00.

"*The Flaming Meteor*," by Will Hubbard-Kernan (in press), $1.50.

The Baltimore *Sunday News* prints the following interesting review of "*The Rice Mills of Port Mystery*," by B. F. Heuston, published from this office in a handsome paper edition at 50 cents:

So far as we are aware, no similar book to this has ever been written. It aims by means of a singular and interesting narrative to illustrate the absurdities of the protection tariff with which the United States have shut their industries out of the markets of the world. A great inventive genius announces the discovery of a means of making artificial rice at half the cost of production in the South Atlantic states.

He establishes his headquarters in a lonely cove on Puget Sound, in the state of Washington. He builds up a mighty traffic, increasing consumption enormously by decreasing price. The Southeastern planters appeal to Congress to tax this artificial product in order to prevent the laborers in the Carolina swamps from being thrown out of employment. It is proven, however, that the new industry gives work to a still greater number of persons. The natural products of the great Northwest are scattered over the face of the globe at an immense profit. A vast population is supported th ere.

In the midst of all this prosperity the inventor dies. His will bestow upon the State of Washington all his mill properties and the secret of his rice-making. It is then discovered that the rice-making process was a myth. The supposed inventor had simply imported rice from countries where it was grown at half the cost entailed by its production in the United States. His only invention was an ingenious method of quickly altering ships into barges. The cove had a masked outlet through which they reached his retreat. His legacy to the State was simply a great object-lesson in the advantages of free exchange of commodities between the nations of the earth.

The book concludes with a supposed debate in the United States Senate on the balance of trade, the nature of money, labor-saving machinery, free trade and kindred subjects. The greatest value the book possesses is its simple and comprehensive treatment of subjects connected with the tariff. Every American citizen ought to be well-informed on this great problem.

Text-books, as a rule, are too dry and too abstruse to serve the desired educative purpose, and newspaper articles are too fragmentary to meet the requirements of the seeker after information. To that large class of persons who are anxious to obtain a presentation of the doctrine of free trade, which does not presuppose an acquaintance with the elements of political economy and which, while it covers all the general principles, may be read at a single sitting, this book may be commended in the most unqualified terms.

Mr. Hosmer's sermon, "The Royalty of Service," in white cover uniform with the "*edition de looks*" of "Blessed be Drudgery," is now ready, and will be mailed to any address for ten cents a copy, or $1.00 a dozen. For this or any of the books named above, address Charles H. Kerr & Co., 175 Dearborn St., Chicago. Remit wherever possible by express money order, as postal notes are no safer than currency.

C. H. K.

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